1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

The Koryak extend their friendship also to the Russians, whose presents [609]
generally consist of tea, tobacco, baked bread, biscuits, flour, and other 572
imported articles. 574

A Koryak, on his arrival in a settlement or camp, makes his headquarters 437
in the house or tent of a friend, and while there partakes of the meals as a member of the family. The lads feed his dogs or guard his reindeer. Among the Maritime Koryak a place is reserved for his bed on the platform in the front part of the subterranean house, while among the Reindeer Koryak he passes the night in the host's own sleeping-tent or in a separate sleeping-tent. In ancient times the "friends" were met with fire from the hearth, obviously in demonstration of the amicable feelings of the hearth as the family protector, and of the host. At the present time, these friends, as all [576]
other visitors, are met with the greeting "Eh, ye'ti!" which means simply "Ah, thou hast come!" to which the visitor answers, "Ye'ti."

Clearly, the fraternities as a social institution have a utilitarian basis; 761
but we also find certain manifestations of a social feeling of altruistic character. Thus the announcement of the death of a member of the family, made by the relatives to all the inhabitants of the settlement or of the surrounding camps, is obviously intended as a warning of the danger from evil spirits, which caused the death. The neighbors thus informed at once take protective measures.[1]

As a rule, material support is offered by the more prosperous only to 476
relatives. In times of famine, however, the provisions are divided indiscriminately among all the inhabitants of the settlement who are in need. 731

If we disregard for a moment the influence of the Russians on the social 174
life of the Koryak, it can, I think, be asserted that the independent development of social forms among the Maritime Koryak could hardly have reached 565 ●
the stage at which the nobility and the common people would appear as two 558
sharply defined hereditary classes. The brave warrior and the clever hunter, who, as a rule, ranked above the masses as protectors and providers of the group, lost their influential positions during famines in years when huntin and fishing had been unsuccessful. Not so with the Reindeer Koryak.

The concentration of fortunes in the form of large herds in the hands 174
of single individuals, and the perpetuation of these fortunes through inheri- 565
tance, might have furthered social differentiation, and led to the formation of 556
aristocratic families. In ancient times the possessor of a large herd had to be not merely a good shepherd, but a warrior well able to protect his herds against the attacks of enemies. Around him as a natural protector would cluster, first of all, groups of relatives, but also neighbors (na'mtumgin, "neighbor in camp") possessing but small herds or no herds at all. These people would become herdsmen subordinate in position, while it devolved on

[1] See Part I, p. 104.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

the master to provide them with food and with skins for clothes. Able herdsmen would receive reindeer as presents from the master. In the further progress of these relations, the rich possessors of herds might have consolidated into an hereditary ruling class. This was prevented solely by the low character of the reindeer-culture. Frequent reindeer-pests, against which these primitive reindeer-breeders were and still are powerless, suddenly transformed rich herdsmen into beggars.

The life of the masters was in no way different from the life of the poor herdsmen. The latter were not considered a lower class. Good herdsmen could expect not only to marry the master's daughter, as they do up to the present time, but to receive from the master a part of his herd. In one myth[1] we are told that Big-Raven handed over to his son-in-law the larger half of his herd, the latter having proved himself a good herdsman. In another tale Big-Raven presents a part of his herd to the herdsman simply on account of his being a faithful worker.[2]

The Koryak say that in ancient times the rich and the strong men held slaves. These remained at home, and were employed for different kinds of housework, and under the supervision of the women. It is difficult to ascertain in how far they were the property of the conquerors, and whether they could be bought and sold. In my opinion, slavery as a regulated institution could hardly have existed to any great extent; for, as intimated above, the Koryak had little faith in their captives, and generally put them to death, fearing their vengeance.

In this connection, a myth in which it is related that parents gave to their married daughter one woman for cooking and one for sewing,[3] is of interest. These women, of course, could not have been hired servants in the modern sense, but must have been slaves with whom the masters could do as they pleased.

PRESENT FORMS OF SOCIAL LIFE. — I have already referred to the deteriorating influence which contact with the Russians has had on the development of the social relations of the Koryak. Relative security, with the cessation of wars and the waning of superstitions, weakened or eliminated the anti-social tendency towards the isolation of individual families. Such customs as the guarding of the family hearth against contact with objects belonging to other families, are now, under Russian influence, either but partly observed or they have been completely abandoned.

In the settlement Itkana, for instance, the only time when the family fire cannot be taken to another house is while fishing is going on, as this might turn the luck of the fishermen; but it may be carried in other seasons of the year. Kettles and teapots, on the other hand, are carried to other houses and back again at any season.

[1] See Part I, p. 269. [2] Ibid., p. 268. [3] Ibid., p. 269, No. 52.

1: Kolarz J-4 (no date) 1954 RR1 Siberia
Tungus RU5
Koryak RY4
Chukchee RY2

of 'Koryakia' for Soviet Far Eastern economy would lie in its extensive coal deposits. Although Sergeev gave very detailed data about the location of the deposits, it does not seem that exploitation has begun on any noteworthy scale.

The development of the Koryak National Area has lagged behind from the Russian communist point of view, not only in the economic, but also in the political sphere. The small Communist Party organization of the National Area, it is true, has issued statements on behalf of the tribesmen, abounding with such terms as 'dictatorship of the proletariat', or 'creation of a culture, national in form and socialist in content', but it does not seem that this has meant very much to the natives. The few communist agitators – in 1932 the Party organization had 120 members, including 'candidate members' – found it extremely difficult to encourage the class struggle among the Koryaks and other local tribes. The appearance in the National Area of State enterprises which were led and directed by Russians and other strangers, must have consolidated, rather than disintegrated, the primitive tribal unity comprising both the rich and the poor. Sergeev himself said that class consciousness, let alone class struggle, was practically absent in the Koryak National Area at the beginning of the 'thirties'. The 'kulaks', the well-to-do reindeer breeders, operated fairly successfully by stirring up hatred of the Russians, and by using 'tribal traditions, religious prejudices and superstitions' in their campaign against the new Soviet order. Soviet class war propaganda was countered by such simple but realistic phrases as 'rich and poor live together', or, 'the rich are feeding the poor'.

CHUKOTKA – THE RUSSIAN COLONY FACING ALASKA

The National Area of the Chukchi occupies the north-eastern tip of Asia facing Alaska, and is bordered by the Arctic Sea on the north, and the Bering Sea on the east and south. Several islands are part of the Chukcha National Area, including the Soviet island of Big Diomede, which is separated by only four miles from the Little Diomede, which belongs to the United States.*

The Soviet nationalities policy has done its best to take advantage of the indisputable geo-political importance of the Chukcha National Area – in short, Chukotka. This policy had to allow, in the first place, for the fact that the natives of Chukotka, both the Chukchi themselves and the Eskimos, who are related to them, had a long tradition of close economic co-operation with their American neighbours, whereas links between Russians and Chukchi had been tenuous.

* The Diomede Islands are also known as Ratmanov Island and Kruzenshtern Island respectively. Admiral Kruzenshtern commanded the first Russian round-the-world voyage and Ratmanov participated in this expedition.